

Zion's Herald

VOLUME LXVII.

BOSTON, WEDNESDAY, OCTOBER 9, 1889.

NUMBER 41.

Zion's Herald.

PUBLISHED BY THE
Boston Wesleyan Association,
36 Bromfield Street, Boston.

CHARLES PARKHURST, Editor.
ALONZO S. WEED, Publisher.

All stations preachers in the Methodist Episcopal Church are authorized agents for their locality.

Price including postage \$2.50 per year.

Specimen Copies Free.

THE OUTLOOK.

The University of Pennsylvania falls into line with other institutions of high grade in throwing open its doors to women. Whether the admission will be unrestricted or not, the trustees will decide.

The faculty appear to be willing to adopt literal co-education, but the trustees may prefer an "annex."

The trustees of the Peabody Education Fund disbursed \$65,000 in their charitable school work in the South last year. As a result of re-investment, the income from the fund for the present year will be considerably increased. Only eight years now remain before the final distribution of the principal, which now amounts to about \$2,000,000.

Elections occurred in the four new States last week, the Republicans being successful in the two Dakotas and Washington, and the issue being still in doubt in Montana. The State Constitutions were all adopted. Pierre was selected as the capital of South Dakota against seven competing cities, and the usual boon in real estate at once set in. Prohibition was carried in that State by a substantial majority; it appears to have been defeated in North Dakota.

A convention has been recently held in Topeka for the purpose of enlisting governmental aid towards securing a deep-water port on the northwest coast of the Gulf of Mexico, capable of admitting the largest vessels. This is the outcome of a movement to reduce the expensive railroad transportation of corn, wheat, cattle and pork, designed for export. Congress appointed last year a board of engineers to make the necessary surveys in furtherance of this scheme, and an appropriation of \$10,000,000 will now be solicited to carry out the recommendations of this board.

The energetic measures taken by the European powers to suppress the slave trade on the East African coast have been so successful that the blockade was raised on the 1st inst., and the vessels on duty were relieved. Madagascar is no longer a market since the queen's recent decree emancipating all slaves in her country and guaranteeing freedom to every one that landed, has been promulgated. Pemba, the clover island north of Zanzibar, and the grave of thousands of hapless victims from Nyassaland, is closed to the trader. The Comoro Islands are likewise prohibited land. Turkey has shut her Arabian ports to the slave dhow. The traffic has practically ceased.

Seventeen independent American States were represented in the International Congress which assembled on the 21st inst. at Washington and arranged a preliminary organization. Mr. Blaine's speech of welcome was graceful and fitting, a model of its kind. "No conference of nations has ever assembled," he said, "to consider the welfare of territorial possessions so vast, and to contemplate the possibilities of a future so great and so inspiring." He urged that the delegates whom he addressed could do much "to establish permanent relations of confidence, respect and friendship between the nations whom they represent."

He expressed the belief that "we should be drawn together more closely by the highways of the sea," and predicted that "at no distant day the railway system of the North and South will meet upon the Isthmus, and connect by land routes the political and commercial life of all America." At the close of the session Mr. Blaine was selected to preside over the deliberations of the Congress, and committees were appointed to facilitate its business when it reconvenes on the 18th of November. The delegates are now on their travels as guests of the nation. They were fortunate in reaching West Point in time for the interesting ceremony of the presentation to the Academy of the portraits of Generals Grant, Sheridan and Sherman by Mr. George W. Childs.

There was nothing bitter or intemperate in the language of the resolutions adopted by the National Civil Service Reform League at its annual meeting in Philadelphia last week, or in the address of President Curtis, and yet the terms used were severely condemnatory of the present administration. Its seven months of power were declared to be months of flagrant infidelity to the most solemn pledges. The Civil Service Act is "seriously endangered" by the selection of unsympathetic, if not hostile, persons as heads of departments in the classified service. "Eminent Senators and Representatives of the party seem with warmth at the want of reform and dog the President for patronage." "There was never a more comprehensive and significant declaration of reform made in a party platform than that under which the present administration came into power. But no party ever broke faith with itself and with the country more completely." The President has "abdicated his constitutional power of appointment," in favor of partisan leaders, "thus enabling them to debase constituents and control elections." "The ablest and most serviceable

of messenger boys. There is no other civilized government which pursues in its public service a course which the President has truly described as 'brutal,' and which he has chosen to pursue." This is a sharp arraignment, and we are sorry to admit that it is as true as it is fearless. The removal of 15,000 village postmasters in half a year, the 2,400 changes in the railway mail service in the same period, the refusal of the President to apply the civil service rules to the census bureau, are acts for which no justifiable excuse can be given. It is no cause for wonder that Mr. Dorman B. Eaton should present to the League an extended argument in favor of a single term only for one elected to the office of President of the United States, or that Mr. Richard H. Dana should insist that the League should concentrate its efforts upon some measure by which "the Post Office can be taken out of politics."

Clark University, Worcester, was formally started, last week, upon its high career, with an inaugural address by President G. Stanley Hall, a paper explanatory of the purposes of the institution by its founder, Mr. Jonas G. Clark and remarks by Senator Hoar, Col. J. D. Washburn, Dr. E. Hale, and Judge Devens. The exercises were opened and closed with prayer. The academic staff of this unique venture numbers at present fourteen, all of them specialists and selected with extreme care. Only forty students have been accepted, and probably not many more will be received the first year, it being the aim of the institution not to hamper its professors with too much teaching, and to emphasize investigation rather than direct instruction. A select body of students of guaranteed scientific training and ability and approved power to teach will be gradually gathered, on whom will be conferred individually the rank and title of "docent," who will be available as professors or assistant professors in colleges. The quarters of the new institution consist of a plain, substantial central building of brick and granite, 204 feet by 114, four stories in height. Adjoining it at the south end is another large structure or wing containing about fifty rooms, and designed for a chemical laboratory. The foundations of a third building, on the opposite end, have been laid. The heating, lighting, ventilation and equipment of these buildings are of the most superior kind. Time only appears to be needed for this latest-born of our universities to realize its high purposes.

The triennial session of the General Convention of the Protestant Episcopal Church, which opened in New York city last Wednesday, and which will probably continue its deliberations through the present month, promises to be one of great interest and importance. It is composed of two houses—an upper and a lower—the first consisting of the bishops, sixty-five in number, and the second of delegates, clerical and lay, to the number of about four hundred; and the opening session had a special significance in occurring on the continental date of the union of these great governing bodies of that church. Among the changes to be considered are certain revisions of the Prayer Book, the improvement of the Hymnal, the basis of representation in the General Convention, and the name of the Church. That these questions, however, are not uppermost, that the convention realizes "the awful problems" that confront Christianity—“the centralization of swarms of souls in the cities, the concentration of the wealth of the nation in fewer hands, competition making a life-and-death struggle for bread”—was apparent from the noble utterances of Bishop Whipple, who preceded the opening sermon.

"Perhaps not; but what then?"

"Why, this first—that the true disciple of Christ is he who bears about in his spirit an abiding sense of the blended graciousness and awfulness of the things of God, who has the stamp of this tender and subdued feeling of divine realities upon his manners, looks, tones, movements, whenever the unseen and everlasting realities come before him or are mentioned; and that our modern piety has lost much of its original character and its refining power if it has lost its reverential habit."

"But may it not be that, in these days of progress, we have only changed the objects of our veneration; that men now reverence humanity, philanthropy, integrity, social reforms and advanced ideas?"

"To that question I make three answers: You are cheating yourself by a misuse of words, f. e., you take a word which has a special and definite significance and apply it to abstractions and qualities to which it is not applicable. Then you transfer your admiration and sympathy—it is not reverence without authority or permission, from objects to which God's Word everywhere tells us reverence belongs, to substitutes of your own fancy. And then you assume that certain virtues—justice, purity, charity—can be cultivated and secured in an irreverent mind; whereas justice can be perfect only in communion with the infinitely Just One, and purity can be perfect only by the cleansing energy of a stainless heart, and charity can be perfect only by the breath of the boundless love of a forgiving and self-sacrificing Lord."

"We are living at the eventide of the world, when all things point toward the second coming of our King and his place the English-speaking people in the front of the nations. They are the chosen-people of the world, and by God's command, the greater problems confront a council of the church."

An apostolic church has graver work than discussion about its name or the amending of its canons and rules. I fear that some of this uneasiness is a revolt from a caricature of God. These mechanic ideas about the spirit, the power, and the love of Jesus Christ Philosophy cannot touch the heart. If no man has no hand to grasp, no heart to trust, no God to save. When you have lost the love of God, you have lost the love of Christ, they will believe in the brotherhood of man and the fatherhood of God."

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"Not to cover up or hide the spiritual, but to reveal it. No matter what I want. The question is what God wants. When He made men souls He made them bodies; and in this world we know nothing of any taking of these apart which is not death. In fact, He has informed us that there are spiritual bodies. His religion is for the whole man, and must follow the law of life in the human constitution. The bodily or material part, we find, not only

becomes a language expressing the spiritual part; we are so made that by its adaptations its expression strengthens and quickens the spiritual. Our communications with one another are largely independent of words. All social intercourse is a system of symbols, in gesture, posture, features. We disclose by them our respect for our fellow-men; why not our reverence for God?"

"It is not written that God is a Spirit?"

"So is man a spirit. And when God became man in His Son, He was the most reverent of men. By lifted eyes and hands, by purifying the temple, His Father's house, by His repeated declarations that He came 'from above,' by His transfiguration and benedictions, He bore visible witness everywhere to a soul-man realization of what eye hath not seen nor ear heard."

"You have seen, perhaps, the picture of two young peasants, at the end of their day's work in the field, standing hushed with bowed heads in visible prayer, listening to the evening 'Ang-los' bell calling them to from the tower of the distant rustic church. Among all our levities and frivolities, irreligious or religious, our easy attitudes and impudent grins and vulgar whispers even in the midst of our devotions, and the noisy chattering of the moment they are over, our columns of newspaper profanity turning every sacred name and thing into a joke, our graceless and thoughtless grabbing at our victuals at meal, it is a bit of comfort and of hope to know that this silent pictured plea for a reverent faith has been bought in the world's market for more than a hundred thousand dollars."

"All the talk of metaphysicians and other philosophers about 'faculties' of my friend, is a jingle; and the philosophers are finding it out. These 'faculties' are not things outside of us or inside of us, not parts or sections of us. They are simply ourselves thinking, acting in one way or another, always going back to the southeast, through a country never penetrable, feeling, willing, in a particular way, item, because they cannot help it. Say what

You are a unit, not a patchwork, or mosaic, or machine; and you cannot be taken apart. What I know is that when I take knowledge of a conscious and living Person, who is indescribable in majesty, in loveliness, almighty, and yet tender, spotless in purity, glorious in holiness, unbending in justice, unyielding in truth, undisturbed in serenity, what I feel towards Him is unlike any other feeling. I am sure there is love in it, and faith, and wonder, but the name of it is reverence. Nothing else takes the place of it, or expresses it, or signifies it. Unless this feeling were strong, lively and habitual in a man, I really do not see how he can be a Christian such as Christ taught us to be. It puts us into a frame or attitude different from anything else. It moves me to worship, and I could not worship without it. Do you understand?"

"Why, I think I do, though I seem not to have thought about it just that way before. Don't you believe, however, that people can perform their duties, and be good neighbors and useful members of society, and do right, without much of this that you speak of? Christianity, I take it, is something practical. We are living in this world. I believe in good conduct and a good character."

"I am glad you do; so do I. Do you know of any such characters, anywhere, who have not had shed upon them the influence, the quickening and guiding and uplifting and purifying influence, of Christianity, directly or indirectly? Think of it, please."

"None seems to come to my mind."

"Well, Christianity is throughout one thing. All we know about it is in one readable, intelligible Book. Looking fairly and honestly at it, do you find that it teaches that there is or can be anywhere a community of people having a high morality without faith, or obeying God without worshiping Him, or living rightly in this world without believing in the unseen, superhuman, supersensual world?"

"Perhaps not; but what then?"

"Why, this first—that the true disciple of Christ is he who bears about in his spirit an abiding sense of the blended graciousness and awfulness of the things of God, who has the stamp of this tender and subdued feeling of divine realities upon his manners, looks, tones, movements, whenever the unseen and everlasting realities come before him or are mentioned; and that our modern piety has lost much of its original character and its refining power if it has lost its reverential habit."

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we will of the Older Testament of the Bible, no worship ever known on earth was so directly shaped and ordered and beautified as that was by God Himself, and none ever approached it in manifold appeals, by every human sense, to that element in man of which reverence is the name. Shall Christian worship be less reverential than the worship of the Jew?

THREE RIDES IN PERU.

BY PROFESSOR I. BAILEY

FROM Guayaquil to Chilili the South American coast is desolate in the extreme. The first glimpse of Peru reveals this fact, which grows on us more and more. A vast desert of sandy plain rises from the coast into equally bare and desolate mountains.

This strip of desert, averaging some forty miles in width, is, however, intersected here and there by valleys of great fertility. Watered by the rivers that form from the melting ice and snow in the lofty mountains, by skillful and persistent irrigation these river valleys produce rich crops of sugar-cane and fruit. These green strips, however, form no larger proportion to the whole country than do the lines of a piece of writing paper to the whole surface.

Near the mouth of such a river—the Rimac lies Lima, styled "City of the Kings" by Pizarro, its founder, in 1535—a city wonderful now in its depression and comparative poverty. Once it was the capital of the richest dependency of Spain. In the palace which Pizarro built and where he met a violent death ruled in turn the haughty viceroys of Spain and the presidents of the semi-republic of later days. It has been a turbulent country, and happy the ruler who has been permitted to die natural death! Great cathedrals face one on every street, and in spite of the poverty of the land, its monks and priests still seem to enjoy all that heart could wish. Here the Inquisition had a lingering life after it had died in Spain. Here is the oldest university in America, that of St. Mark, founded in 1551.

From Boston to Lima, even by our very indirect route, is now a matter of only a few weeks. From the "Hub" to the "Golden Gate," three thousand miles, once the laborious work of weeks, if not months, means now a residence of six days in a moving parlor. From San Francisco to Panama, 3,500 miles by the slow steamers of the Pacific Mail, requires twenty days—somewhat tedious, perhaps, but full of interest by frequent calls at the ports of Mexico and the little despots known as the Central American Republics. In eight days more, after leaving the last famous of D. Lesseps' gigantic swindle, we are in Callao, port of Lima. From Lima we go up the narrow valley of the Rimac to Chosica and thence eight miles to "Mt. Harvard." To-day, though it is at the coldest season at this latitude, for the sun has gone far north to visit the United States, our shadows are quite long toward the south, I am writing in the cool shade of a great rock. Away to the east I see the Western Andes or Cordilleras rising 20,000 feet, and white with snow. To the west thirty miles the Pacific, but to-day covered with a great cloud, beneath the lifted edge of which I catch a glimpse of Lima. This great cloud rests over Lima and vicinity almost continually at this season of the year. At night it usually creeps up the valley to Chosica, retreating again in the morning. Its upper surface is sharply defined, and has the appearance of the sea; sometimes it comes up the side valleys within a thousand feet of our site, but never quite reaches us. Looking down upon it, it is difficult to believe that, buried thousands of feet beneath it, are populous cities and villages. Perhaps, in an air line, five miles away and nearly a mile below me, I can hear the faint roar of the Rimac tumbling along in its rocky bed. Here for the present is home.

ASCENDING "MT. HARVARD."

Leaving the hotel at Chosica, March 11, my brother and I, with an Indian guide, started for the summit, where we now reside. From an elevation on the other side of the valley we had seen this summit and admired it in the distance. Mounted on strong mules, we crossed the Rimac by a little swinging suspension bridge, and hugging the precipitous hills on the northern side of the valley for half a mile to the west, passed among the still standing walls of an ancient Indian village where probably two thousand people lived in the palmy days of the Incas, and turned sharply to the north up a deep, narrow valley. Throughout this whole region there is now no rain except a slight shower at rare intervals, but here is abundant evidence of the action of great masses of water in some past time. We are in the dry bed of an ancient stream, gullied deep down in the bottom of the valley and strewn with great boulders brought down from the heights above. Following along the natural road for some two miles, we finally climb up the steep banks, and taking an ancient path, by zigzag ways slowly climb on for two hours more. At this point our guide informs us that a landslide has destroyed the path, and we can go no farther. This same guide, when asked the day before if there was a path to the summit, characteristically replied, "Como no?" literally "How not?" that is, "Why not certainly?" "Have you been there, and can you show us the way?" "Como no?" If there be an evil being who especially revels in untruth, he must be the author of this eternal "Como no," which one hears in answer to every kind of question, for it is the father of many lies. Its sister expression in wickedness is "Manana." It is very difficult to find a native to do you any service now, but with scarce any exception he will do anything you wish "Manana"—"to-morrow."

We send our guide afoot, however, to explore the surroundings, and finally he returns, having found a path by a different route. In two hours more we reach the summit. The aneroid barometer says we are 4,000 feet above

the hotel and 6,700 feet above the sea. After a lunch and some time spent in admiring the surrounding scenery, we return to the hotel, arriving there just before dark. In those first days of mule-back riding I found continual pleasure in watching the skill and care of these animals. By narrow paths and often by steep precipices, they never stumbled, picking their way with an

Miscellaneous.

THE STATUS OF THE WOMAN QUESTION TO-DAY.

BY ALICE STONE BLACKWELL.

(Concluded.)

In Washington Territory woman suffrage prevailed for several years, but it has not been incorporated in the new constitution under which the Territory is to come into the Union as a State. As this has excited a good deal of comment, and as the affair is really a curious bit of history, it is worth while to give an account of it in detail.

Suffrage was granted to the women of Washington Territory by the Territorial Legislature in 1853. The women at once began to show the same political tendencies that had marked them elsewhere—hostility to gambling and liquor-selling, and disposition to vote for the best man, irrespective of party. I have before me a long list of extracts taken from the papers of the Territory after the first election where the women voted. Some of these papers had been opposed to woman suffrage before it was granted; but they were agreed as to the results. I must content myself with two quotations.

The Seattle Mirror said:

"The city election last Monday was for more reasons than one the most important ever held in Seattle. It was the first election in the city where the women could vote, and the first where the gambling and liquor fraternity, which had so long controlled the municipal government to an enormous extent, suffered defeat."

The Olympia Transcript said:

"The result shows that all parties must put up good men if they expect to elect them. They cannot do as they have in the past—nominate any candidates, and elect them by the force of the party lists."

But now a complication arose. Washington Territory generally "went Republican." As in all the Northern and Western States, most of the friends of woman suffrage were in that party; and the territorial legislature that had passed the suffrage law was composed chiefly of Republicans. At the first election after the women were enfranchised, the Republicans nominated as their candidate for delegate to Congress a man who was a hard drinker, and whose face bore witness to his habits by a very red nose. The Democratic candidate was a man of good character, so far as known, and the Republican women very generally voted for him. The Democratic candidate was elected; whether by the votes of the Republican women, or owing to the fact that the Republicans were divided by a railroad fight, is not certain. But the Republican politicians gave the women the credit of it, and were very angry with them. The next time, the Republicans nominated as their candidate a man who had for years been openly living in illicit relations with an Indian squaw, and who had a family of half-breeds. Again the Republican women very generally scratched their tickets, and again the Democrat was elected. This finished disgusting the Republican Party managers with woman suffrage. Meanwhile a local option law had been passed by the legislature. The women generally voted for no-license. This disgusted the Democrats, and made the Republicans even more disgusted than before. In these far Western Territories, where men congregate away from their families, saloons abound, and most of the men resent exceedingly any attempt to take away their liquor, or to interfere with their gambling and other questionable amusements. The woman suffrage law in Washington Territory had been a very thorough-going one, abolishing all political disabilities, and making women eligible to serve on juries. Women as jurors proved even more objectionable to the vicious classes than women as voters. As a rule, they were found to be conscientious and unbiased, and they dealt out the full penalty of the law to gamblers and keepers of houses of ill-fame. Chief Justice Greene of Washington Territory, a New England man, celebrated throughout the Northwest for his resolute and impartial enforcement of law, said in his charge to a grand jury, about a year after woman suffrage had been granted:

"Twelve terms of court, ladies and gentlemen, I have now held, in which women have served as grand and petit jurors, and it is certainly a fact beyond dispute that no other twelve terms so salutary for restraint of crime have ever been held in this Territory. For fifteen years I have been trying to do what a judge ought, but have never till the last six months felt unashamed and anxious, in the degree that every judge has a right to feel it, the upholding might of the people in the line of full and resolute enforcement of the law."

Writing in 1885 to Senator Geo. F. Hoar, Chief Justice Greene said:

"Practical working of joint suffrage has developed very definitely the lines between its supporters and its opponents. Opposition, whether among men or women, is now almost entirely confined to three classes: First, the immoral element which sustains and is sustained by the drinking-salon, the gambling-house, and the brothel; second, a much smaller element, the 'high-toned' class which finds its delight in the frivolous and trifling; and third, a small but eminent and representative element, the woman's spiritual and social nature, which is unable to open its eyes. To the last element belong those who think they read in the Bible a divine right of man to rule woman. But the most singular effect of the new system is the prominence into which it has thrown the administration of justice, of political measures and candidates. This is what is giving us at municipal elections reliable majorities in favor of pure and orderly administration. It is with the women as it is, in regard to every matter, the foremost questions were: Has this any, and if any, what bearing upon the welfare of everybody? What is to be done to determine by this ratio? As it is good or bad for the home, so is it for the Commonwealth. Hence, as a rule, the women show themselves decidedly reckless of party lines and personal preferences. Their hearts seem set on getting the best laws and best administration of them."

Senator Hoar says: "No testimony from the Pacific coast could surpass, if any could equal in value, that of Chief Justice Greene. He is one of the ablest, purest and most conscientious of men. His heroic resistance at great personal peril to an excited mob, and his powerful charge to the grand jury vindicating the enforcing of the law, will be remembered in that State for generations, as Hamilton's argument on the law of libel and Seward's defence of Freeman are remembered in New York."

What between the dissatisfaction of the political managers in both parties with the independent voting of the women, and the enmity of the all-powerful liquor interest, it was determined that an effort should be made to get rid of woman suffrage. How to do it was the question. The women appreciated and exercised their right; they had questioned all the candidates as to their views on woman suffrage; and a legislature strongly in favor of the continuance of the law had been elected. As long as the women voted, it was plainly impossible to elect a legislature that would repeal the woman suffrage law. But meanwhile a Democratic administration had come

into power at Washington, D. C., and Chief Justice Greene had been superseded by a new chief justice who was strongly opposed to woman suffrage. It was hoped that the woman suffrage law might be set aside by this hostile supreme court. Accordingly, a gambler who had been convicted by a jury composed in part of women, was advised to appeal against the sentence, on the ground that women were not legal voters, and hence were not entitled to serve on juries. The appeal was decided in the gambler's favor, and the woman suffrage law was pronounced unconstitutional on the ground that the bill had not had a sufficiently explicit heading. The organic Act of the Territory, which stands to it in the place of a constitution, requires that the purpose of every bill be fully set forth in its title. The woman suffrage bill had been headed, "An Act to Amend Article —, Section —, of the Code," instead of "An Act to Enfranchise Women." This was held to be a flaw sufficient to invalidate the law; although nineteen other laws passed by the same legislature had been headed in the same manner, including the law which authorized the sitting of the court that pronounced this decision. The decision was pronounced, however, and the gamblers and liquor-dealers lit bonfires and rang bells to show their joy.

But the members of the next territorial legislature had already been elected, and the women had helped to elect them. When they assembled, they re-enacted the woman suffrage law, giving it a proper heading this time, and making it as strong as possible, because they knew that the supreme court judges were determined to pronounce it unconstitutional if they could find any pretext for doing so. Not a legal loophole was left. Nevertheless, the liquor interest, being sure of the sympathy of the supreme court, determined to have a test case made by a person in their own interest. They selected as their representative Mrs. Boomer, the wife of a liquor-seller in Spokane Falls. At the spring elections in 1888, by arrangement with the election officers, Mrs. Boomer's vote was refused, on the ground that she was a woman. At the same time, all the other women were allowed to vote. Mrs. Boomer then brought suit against the election officers for rejecting her vote. Being opposed to woman suffrage, she refused to employ proper counsel and did all she could to lose her own case. As she was the only woman whose vote had been refused, she was the only one who could bring suit, and the other women, who would have been glad to do so, Judge Nash having given an adverse decision in the district court, as was expected of him, Mrs. Boomer then appealed to the supreme court of the Territory, which consisted of three Democratic judges, all of them opposed to woman suffrage. Mrs. Boomer employed as her counsel ex-Judge Turner, a man from Alabama, extremely opposed to equal rights for women, and the very judge who had pronounced the woman suffrage law unconstitutional the first time. Her one wish was to lose her suit, and to this end Judge Turner gave her all he could. It was of comparatively little importance, however, whether the case were well or ill defended, when the judges were known to have determined upon their verdict in advance.

In its regular course, the case would not have come up for trial before the supreme court of the Territory until January of the next year. It could only be brought up sooner by indulgence of the court. But the opponents of suffrage were very desirous to have the law declared unconstitutional before the fall elections—a wish in which the judges fully sympathized. It is customary, moreover, to advance upon the docket cases for the protection of personal rights; and the case in question was nominally one for the protection of personal rights, although its real object was the destruction of personal rights. On the same principle, if the case had been appealed from the supreme court of the Territory to the supreme court of the United States, it would have been proper for the latter court to advance it on the docket and give a decision prior to the November elections. Ex-Chief Justice Greene represented to the territorial judges that, since the protection of personal rights was involved, they ought not to advance the case on their docket unless the plaintiff would consent to an appeal to the U. S. supreme court in the event of an adverse decision. The court, however, disregarded this consideration; set the case for July 26; went through the form of a trial, at which plaintiff, defendant and judges were at heart all on the same side; pronounced woman suffrage unconstitutional, and forthwith adjourned. Mrs. Boomer refused to allow the case to be appealed to the supreme court of the United States; and, as she was the nominal plaintiff, it could not be appealed without her consent.

The pretext upon which the territorial supreme court this time pronounced the law unconstitutional was most extraordinary. They took the ground that it was beyond the power of a territorial legislature to enfranchise women. Yet almost all the Territories had bestowed some form of suffrage upon women, and the constitutionality of it had never been questioned. In Wyoming, women had been voting ever since 1869. When Congress wished to take away suffrage from the women of Utah (because most of the women in that Territory, like most of the men, voted the Mormon ticket), they did so by a special Act of Congress, which would have been unnecessary if the territorial law granting suffrage to women had been unconstitutional in itself. Moreover, the organic act of Washington Territory expressly empowered the territorial legislature to regulate the suffrage. The organic act said that at the first election held in the Territory, only white male citizens should vote; and that the territorial legislature should have power to say who should vote at all subsequent elections, with the exception that the legislature must not extend suffrage to any person who was not a citizen of the United States. The obvious purpose of this proviso was to exclude aliens, not to exclude women. Moreover, the United States courts had decided that women were citizens; and the fact of their citizenship was not disputed. But the territorial supreme court took the ground that Congress, when it passed the organic act, had only male citizens in mind, and that "citizen" in the organic act must therefore be interpreted to mean "male citizen." They held that the territorial legislature could not extend suffrage to women unless it could do so by time, patience, argument, and good-natured ridicule. There is no need to enumerate these bugbears; we are all familiar with them. In addition to the inert resistance of ignorant and careless conservatism, we have

years, was pronounced unconstitutional as well as full suffrage, and women were relegated to the political status they held in 1852.

Almost every lawyer in the Territory, whether in favor of woman suffrage or opposed to it, acknowledges that this decision was contrary to law. Many, however, apologize for it on the ground that the women had shown themselves impracticable in politics and "would not stick to their party"; and that "the women had set every community in the Territory by the ears on the temperance question," and it had become absolutely necessary to get rid of woman suffrage, by hook or by crook. The Territory was soon to come in as a State. Everybody knew that if the women were voters at the time, it would be impossible to elect to the constitutional convention a majority of delegates who would refuse to incorporate woman suffrage in the constitution. Hence something had to be done to secure the disfranchisement of the women previous to the election of the members of the constitutional convention, and recourse was had to this high-handed and illegal decision.

An amusing instance of the irritation of the masculine public mind on the liquor question came under the observation of the present writer's father, when was in Washington Territory a short time ago. A member of the constitutional convention said to him: "If woman suffrage is ever re-established here, I shall sell my property for whatever it will bring, and I shall leave the Territory. Under woman suffrage, I saw in my own town, in my own precinct, one of the most shocking spectacles I ever witnessed in my life."

"What was that?" asked the gentleman addressed.

"Sir," he answered impressively, "I saw twenty women, headed by the Methodist minister, walk in a body to the polls, and vote for no-license."

His interlocutor laughed, and answered, "In any city I can show you a worse sight than that—twenty blear-eyed drunkards, headed by a saloon-keeper, going in a body to the polls and voting for license."

When woman suffrage is first established anywhere, it seems bound to pass through a period of revolt against its wholesome results, by the vicious element and the machine politicians; and it is in danger of suffering repeal. A similar experience was passed through in Wyoming. It was described by Judge Kingman several years ago before a committee of the Massachusetts legislature. Wyoming usually gave a Democratic majority. At the first election after the women voted, the Democrats nominated a man of notoriously bad morals. The Republican candidate bore a good character. The Democratic women very generally voted for the Republican candidate, and he was elected. The Democratic candidate was a man of good character, so far as known, and the Republican women very generally voted for him. The Democratic candidate was elected; whether by the votes of the Republican women, or owing to the fact that the Republicans were divided by a railroad fight, is not certain. But the Republican politicians gave the women the credit of it, and were very angry with them. The next time, the Republicans nominated as their candidate a man who had for years been openly living in illicit relations with an Indian squaw, and who had a family of half-breeds. Again the Republican women very generally scratched their tickets, and again the Democrat was elected. This disgusted the Republicans, and made the Democrats even more disgusted than before. In these far Western Territories, where men congregate away from their families, saloons abound, and most of the men resent exceedingly any attempt to take away their liquor, or to interfere with their gambling and other questionable amusements. The woman suffrage law in Washington Territory had been a very thorough-going one, abolishing all political disabilities, and making women eligible to serve on juries. Women as jurors proved even more objectionable to the vicious classes than women as voters. As a rule, they were found to be conscientious and unbiased, and they dealt out the full penalty of the law to gamblers and keepers of houses of ill-fame. Chief Justice Greene of Washington Territory, a New England man, celebrated throughout the Northwest for his resolute and impartial enforcement of law, said in his charge to a grand jury, about a year after woman suffrage had been granted:

"Twelve terms of court, ladies and gentlemen, I have now held, in which women have served as grand and petit jurors, and it is certainly a fact beyond dispute that no other twelve terms so salutary for restraint of crime have ever been held in this Territory. For fifteen years I have been trying to do what a judge ought, but have never till the last six months felt unashamed and anxious, in the degree that every judge has a right to feel it, the upholding might of the people in the line of full and resolute enforcement of the law."

Writing in 1885 to Senator Geo. F. Hoar, Chief Justice Greene said:

"Practical working of joint suffrage has developed very definitely the lines between its supporters and its opponents. Opposition, whether among men or women, is now almost entirely confined to three classes: First, the immoral element which sustains and is sustained by the drinking-salon, the gambling-house, and the brothel; second, a much smaller element, the 'high-toned' class which finds its delight in the frivolous and trifling; and third, a small but eminent and representative element, the woman's spiritual and social nature, which is unable to open its eyes. To the last element belong those who think they read in the Bible a divine right of man to rule woman. But the most singular effect of the new system is the prominence into which it has thrown the administration of justice, of political measures and candidates. This is what is giving us at municipal elections reliable majorities in favor of pure and orderly administration. It is with the women as it is, in regard to every matter, the foremost questions were: Has this any, and if any, what bearing upon the welfare of everybody? What is to be done to determine by this ratio? As it is good or bad for the home, so is it for the Commonwealth. Hence, as a rule, the women show themselves decidedly reckless of party lines and personal preferences. Their hearts seem set on getting the best laws and best administration of them."

Senator Hoar says: "No testimony from the Pacific coast could surpass, if any could equal in value, that of Chief Justice Greene. He is one of the ablest, purest and most conscientious of men. His heroic resistance at great personal peril to an excited mob, and his powerful charge to the grand jury vindicating the enforcing of the law, will be remembered in that State for generations, as Hamilton's argument on the law of libel and Seward's defence of Freeman are remembered in New York."

What between the dissatisfaction of the political managers in both parties with the independent voting of the women, and the enmity of the all-powerful liquor interest, it was determined that an effort should be made to get rid of woman suffrage. How to do it was the question. The women appreciated and exercised their right; they had questioned all the candidates as to their views on woman suffrage; and a legislature strongly in favor of the continuance of the law had been elected. As long as the women voted, it was plainly impossible to elect a legislature that would repeal the woman suffrage law. But meanwhile a Democratic administration had come

into power at Washington, D. C., and Chief Justice Greene had been superseded by a new chief justice who was strongly opposed to woman suffrage. It was hoped that the woman suffrage law might be set aside by this hostile supreme court. Accordingly, a gambler who had been convicted by a jury composed in part of women, was advised to appeal against the sentence, on the ground that women were not legal voters, and hence were not entitled to serve on juries. The appeal was decided in the gambler's favor, and the woman suffrage law was pronounced unconstitutional on the ground that the bill had not had a sufficiently explicit heading. The organic Act of the Territory, which stands to it in the place of a constitution, requires that the purpose of every bill be fully set forth in its title, and the woman suffrage bill had been headed, "An Act to Amend Article —, Section —, of the Code," instead of "An Act to Enfranchise Women." This was held to be a flaw sufficient to invalidate the law; although nineteen other laws passed by the same legislature had been headed in the same manner, including the law which authorized the sitting of the court that pronounced this decision. The decision was pronounced, however, and the gamblers and liquor-dealers lit bonfires and rang bells to show their joy.

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Among the causes that are helping the movement must be reckoned everything that promotes the discussion of the subject. A thorough ventilation of the arguments *pro* and *con* always helps the side that has the stronger case. And the case of the woman suffragists is indefinitely stronger than that of their opponents. As Professor Bowe says: "In re woman suffrage, I know of many prejudices against it, but of nothing which deserves to be called a reason. The reasons are all on the other side." Or, as Senator Anthony expressed it: "When we seriously attempt to show that a woman who pays taxes ought not to have a voice in the manner in which the tax is expended, that a woman whose property and liberty are controlled by the laws should have no voice in framing those laws, it is not easy." Hence all discussion helps, and Mrs. Livermore reckons the "remonstrants" among our most valuable auxiliaries. I have myself known more than one woman, who had listened to arguments in favor of suffrage with indifference, transformed into an enthusiastic suffragist by attending one of the remonstrants' hearings at the State House. Everything which tends to turn the laugh of the public against the opponents of equal rights is of especial value to us, from the sight of the Bostonian Society wrestling with the question whether a woman is a person, to the struggles of the Methodist General Conference to decide whether Frances E. Willard could be allowed to take her seat as a lay delegate without shaking the foundations of the Christian Church. The higher education gives aid, by increasing women's intelligence and teaching them to appreciate the meaning and value of a vote. It also increases men's respect for women to find that the girls can keep step with them in their studies, and do not suffer deterioration in their womanly character.

A still greater impetus to the woman suffrage movement has been given by the increasing interest of women in temperance and other philanthropic questions which are affected for good or for evil by the law. And every step taken thus far in the direction of equal rights for women makes the next step more easy. When a woman was treated by the law in almost all respects as a minor, subject to personal correction provided the stick did not exceed the thickness of a man's thumb, excluded from education, and held incapable of controlling herself, her children or her property, the idea of woman suffrage naturally seemed incongruous. But now, when she is treated by the law in almost every other respect as an intelligent and responsible person, it seems anomalous that in this one particular she should still be relegated to the status of a minor or an insane person. Moreover, every step already successfully accomplished in the woman's rights movement was opposed by the conservatives with these very same arguments, that women would be unsexed, the home destroyed, and the foundations of society subverted. They have cried "Wolf!" so often when there was no wolf there, that these stereotyped phrases are beginning to be received with a little lurking ridicule. Slowly but surely people are coming to perceive that it is always safe to do justice. It is fair and right that those who pay taxes should have a voice as to the amount of the tax and the way in which it shall be spent, and that those who are required to obey the law should have a voice in deciding what the law shall be. To those who oppose, and explain, and assure us that we shall never bring the world over to our way of thinking, we answer in the words of Victor Hugo: "At the bottom of every citizen's conscience, the most obscure as well as the greatest, in the very depths of the soul of the last beggar, the last vagabond, there is a sentiment, sublime, sacred, insurmountable, indestructible, eternal—the sentiment of right! This sentiment, which is the very essence of the human conscience, which the Scriptures call the corner-stone of justice, is the rock on which iniquities, hypocrites, bad laws, evil designs, bad governments, fall, and are shipwrecked. This is the hidden, irresistible obstacle, veiled in the recesses of every mind, but ever present, ever active, on which you will always exhaust yourselves, and which, whatever you do, you will never destroy. I warn you, your labor is lost; you will not extinguish it, you will not confuse it. Far easier to drag the rock from the bottom of the sea than the sentiment of right from the heart of the people!"

MY BIBLE CLASS.

BY REV. W. J. HEATH.

FOR nearly four years it has been my privilege to conduct a large Young Men's Bible Class, and at the request of the editor of the HERALD, a brief account of the class and its method of work is here submitted.

It ought to be said that a special feature of church work in Springfield is the large number of young men who are interested in the study of the Word of God. We have a definite religious purpose—building up of Christian character and the leading of these young men to Christ. The teaching is directed to that end. And as every beam of light will lead you ultimately to the sun, so all the lines of divine truth lead sooner or later to Christ. A little ingenuity will bring out of every lesson some principle bearing upon personal Christian character. During the lesson we watch for indications of seriousness, and at the close go for that young man and give him a word of affectionate Christian counsel. Occasionally the class has a prayer-meeting by themselves, and on Monday evening from twelve to twenty will get together and earnestly plead for God's blessing upon the class. The result has been that more than fifty have been led to profess their faith in Christ and their purpose to serve him to the best of their ability. This is a great achievement.

The results aimed at.

These are social, intellectual and religious. I do not state them in the order of importance, but as matter of convenience. We try to make the class of social advantage. As I have said, the class gives at least two receptions during the year, and so becomes an important factor in the social life of the church. The look-out committee is constantly on the watch for strange young men, and seeks them out, giving them a warm grasp of the hand and a cheery welcome. At the close of class there are always evident the signs of social activity in the hum of conversation, the hearty handshake, and the overflow of exuberant spirits so indicative of good fellowship among young men. This we seek to promote, and thus show that a Christian can be a hearty good fellow. We try to stimulate intellectual activity. It is a great advantage to get them to think for themselves; hence we discourage the use of the lesson leaf in class, and most of the boys will be found Bible in hand. Most of these young men are very busy. The temptation is strong to spend what time they have for reading upon that which comes next to hand and which does not require much effort. I try to get the lesson so before them that they will have something to think about, to stimulate their curiosity so that they will search for themselves to see whether these things are so. It is difficult to tell what extent success has been attained, but I know in some cases the results have been exceedingly beneficial. We have a definite religious purpose—building up of Christian character and the leading of these young men to Christ. The teaching is directed to that end. And as every beam of light will lead you ultimately to the sun, so all the lines of divine truth lead sooner or later to Christ

WEDNESDAY, OCT. 9, 1889.

[Entered at the Post-office, Boston, Mass., as second-class matter.]

The piece de resistance on the first page this week is the able and convincing article on "Reverence, Ancient and Modern," by the Right Reverend F. W. Huntington, D. D., Bishop of Central New York, the conventional mode of treating the subject rendering it specially interesting.

On the same page appears a descriptive paper that will obtain a wide reading just as this issue, entitled "Three Rides in Peru," written by Prof. Solon I. Bailey, the astronomer recently sent to that country by Harvard College.

Miss Alice Stone Blackwell's forcible setting forth of "The Status of the Woman Question to-day" is concluded on page 2, a large portion of the instalment being devoted to a detailed explanation of woman suffrage defeat in Washington Territory.

Rev. W. J. Heath, of Springfield, gives a brief account of his large "Rich Class" of young men, and its method of work.

Father Upham's new "Springfield Letter" from "Haven."

On page 6 Miss Amanda Wilson, of East Maine Conference Seminary, Bucksport, draws a truthful and tender portrait of that widely-loved and consecrated Christian woman — Frances E. Willard — who so recently celebrated the "serene meridian" of her life — her 50th birthday.

In "Mrs. Almy's Alliance" — selected from the Congregationalist — our King's Daughters will discover a helpful and suggestive lesson.

Mark Tratton relates a curious incident about "A Harvard Conscience."

Eleanor S. Dean preaches a little sermon to the small people of the "small family from the text," "As This Little Child."

THE WHY OF IT.

On a recent Sabbath evening we were privileged to listen to Dr. A. T. Pierson as he preached to perhaps fifteen hundred people. He has been recently so well photographed in our columns that we shall not now present him in person to our readers. We have quite another purpose. The audience was made up very largely of laboring people and of a class we judge that were not regular attendants upon the services of any church.

This was a noticeable and most encouraging feature. The sermon was simple, forcible, interesting and orthodox. The large congregation listened with eager attention. As we came from the church we lingered a little at the door to catch the honest and hearty expression of the people.

It is the best place to take the pulse-beat of an audience. In honest but emphatic phrase they were saying to each other, "That's preaching!"

"That minister knows his business;" "He had something to say;" "He is stiff in his orthodoxy, but I like him;" "He is honest, he believes what he preaches." The declaration that most impressed us came from the lips of a young man, of bright and promising face, and was simply this resolve: "I shall hear that man preach to-morrow night." There a conviction was planted by the preacher, with the drawing power upon the soul. The preaching had especially this constraining quality in it. Why was it?

Musing upon this interrogative, on our homeward way, we found the answer.

1. Dr. Pierson knows his Bible, and he preaches from it. That Bible of his is a personal book. In years of study he has prepared it for use. That is indeed a wonderful Bible. The margins are written over in a most clear and handsome hand, with exegesis notes, explanations and illustrations, so that there is scarcely a page that does not contain some suggestive interlineations. Dr. Pierson knows his Bible and uses it in preaching as we have not heard any other minister. Here is very largely the secret of his power with an audience. He is all the time bringing forth from the Word "things both new and old." He is a specialist with the Scriptures. Why not? Is not this the one theme that the minister is called to know and declare?

2. He knows men. He has mixed with men. He has evidently seen, touched and handled them in all situations in life. He knows, therefore, like the skilled physician with his remedies, how to apply the truth to human necessities and conditions. It is said of the ideal preacher that "he knew what was in man." This is a most essential qualification in order to practical and successful ministrations from the pulpit. For lack of such close and hearty sympathy with the hearer, very much even of thoughtful preaching fails of interest and helpful application. The "why of it," therefore, with Dr. Pierson, is that he knows his Bible, and he knows men.

THE SOCIAL GOSPEL.

The great London strike has furnished the occasion for the manifestation of practical sympathy on behalf of London churches. The Nonconformists have been in the forefront. Cardinal Manning, with his usual shrewdness, has made himself a prominent figure in trying to adjust differences between capital and labor, his sympathy being emphatically with the laborer. Mr. Burns has shown himself a competent general, and has become a power in the present and for the future. The seed sown by Maurice Kingsley and others is bringing forth fruit. Several prominent laymen, with Mr. Sidney Buxton at their head, have done excellent service. "General" Booth of the Salvation Army has organized his relief forces admirably. Thousands of dinners have been served daily to the wives and children of the men on strike. Capitalists are beginning to

discover that they have to count upon a new social power, a more Biblical form of Christianity. Methodism, Presbyterians, Congregationalism, have united in the glorious work of practical charity. Dr. Clifford, a prominent Baptist divine, saw in the union of religious forces to help the oppressed, "the first-fruits of the social gospel which he and some others have been striving for years to preach."

Evidently new spirit is abroad among the churches of England. No longer are they willing to stand by and watch the trend of movements of the people. Feeling and ideas are developing into action. This movement is ominously promising. Popular movements have suffered from want of virtue and of brains. There has been plenty of passion, but not enough of judgment and wisdom. The Christian churches will supply that which has been lacking. The socialist leaders may be jealous of the clergy, but the clergy of England, when fully aroused, are a power all but irresistible. No movement can last until it is informed with religious motive. That which is undertaken in the name of Jesus the Christ, by men who are His disciples, has in it a power of patience and perseverance which enables men to learn both "to labor and to wait." Nonconformity in the past saved the liberties of England; it may have as its mission in the present to save the civilization of England. Aristocracy and plutocracy may combine to resist all efforts to lift the people to a higher social life. But if only the people have competent leaders, they will follow them. The lead of ministers like those who have spoken and acted during the recent "strike," means a bloodless warfare, but it means warfare which will not end till the trumpet of victory is sounded.

The first necessity in the religious life of our time is "to do justice."

"Showing mercy" is generally easier than doing justice. A fair day's wage for a fair day's work, simple as the demand seems, carries in it that to which all human minds consent as the primary requirement in justice. It is true that man does not live by bread only, but he cannot live without bread. The "word that cometh out of the mouth of God" includes the feeding the hungry and clothing the naked.

In future English capitalists will think more than once or twice before they expose themselves to the rebukes which have come from such eloquent and earnest men as those who have championed the cause of the dock laborers of East London. We congratulate our brethren upon the use they have made of their opportunity.

The old English heart still beats true to the cry of humanity. The good Lord still needs his Englishmen. When He calls for them, they will answer to the call — "Speak, Lord, for Thy servant heareth!"

A CHRISTIAN VENEER FOR PAGANISM.

Considerable attention is being drawn to the new method of missions inaugurated by the Unitarians in Japan. Like all other novelties, either religious or secular, it seems already to have obtained a large following of those unattached enthusiasts who, like particles of iron filings, are forever flying toward the latest magnet that passes their way.

Thus, we are told that this new movement, if successful, "will mark an epoch in the history of international religious relations," and that the old-fashioned methods of missionary effort are destined to yield before its more modern spirit as antiquities of doctrine have yielded before "the liberal spirit of religion!"

What, then, is this new method of mission? This modern wizard-art of conversion, that is going to revolutionize the labors of the heralds of salvation, and enable the heathen to enter the kingdom "a nation in a day?"

It is based upon the idea of "reciprocity in religion." Says an exponent of the new system, in the Boston Transcript: "Its emissaries go to that Eastern land, not seeking to graft bodily upon its life a Western institution, but aiming so to co-operate with the liberal spirit of religion there that that spirit may find Japanese forms of expression and embodiment. Instead, therefore, of beginning by planting churches, the plan is contemplated of forming a national Unitarian Association, a large membership being already assured."

Exactly. The Unitarians propose, in a word, to engraft Christianity upon paganism — the same experiment which was tried by a portion of the early church in the third and fourth centuries, and which found its natural and inevitable expression in that heretical gnosticism which did so much toward perverting, polluting and disorganizing the divine institution which our Lord delivered to His disciples. In order to hold its pagan converts, and win others more rapidly to its following, the early church made an attempt to blend with Christian doctrines and forms some of the pagan notions which prevailed in the mystical and mythological religions with which it was obliged to contend. Most disastrous and time-serving experiment it was, and the church was a long time ridding herself of the medley of religious fancies thus introduced; nor was it until centuries after, that the influence of these pagan notions passed away altogether.

Now it is this same old proselyting experiment that the Unitarians are playing at in Japan; and it is precisely such an experiment as one would expect to see inaugurated by the Unitarian Church. For the essence of Unitarianism is gross. Its mission is the manufacture of veneer. It has glossed over with its liberalism nearly all the

great positive, serious doctrines of Christianity. It has put this thin polish upon the tremendous and impressive fact of human sinfulness and divine judgment. And it is with this same levitating, smoothing spirit that Unitarianism approaches every great religious problem — even the problem of missions. How to smooth away surface-difficulties, how to escape the heart of the matter and deal only with the external, how to apply some magic key to hard problems, some "Open, Se-se-same!" to closed doors — this is the genius of Unitarianism.

We give place to the following, just as it was received:

"The ministerial associates and other friends of Rev. Samuel Beadle will be glad to hear a word from him. He is now 77 years old, and is too feeble to leave his house. He is still a member of the N. H. Conference, though he has given up the 'executive' ranks and went to Hull, Mass., to live. But he has been busy and useful there, and the people honor him. He has secured the building of a church, which was dedicated by Bishop Foster in 1882. By his invitation, we will call to a half in that respect at least. I am very grateful to you for writing the article which Dr. Root so highly recommended. I trust the voice of the Methodist Herald is not the voice of the scholars of the Methodist Church on Biblical criticism."

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claims \$188 was
being only \$10.

A gracious revival is
day evening last, thirty
years. A pastor's young
organised with twenty-
four prospect of an in-
evening last, the mem-
ber and their wives, to the
the congratulatory call
who is one of their num-
bers was recently married to
coach, a member of the
ended by the pastor, Rev.
in elegant marble cata-
Square. — On Sunday
by letter and four
In the evening Rev.
pastor, preached in the
large congregation, after
the followed. The Young
their first anniversary on
the report of the secretary
of 112. A stirring ad-
was delivered by Dr.
Zion's Herald.

last there were
four on probation and
twenty-two since Con-
and Sabbath-school gave
Friday, Oct. 3, to their be-
Hubbard Copeland,
turned from his wedding
attendance, and dur-
Copeland and wife were
of a beautiful marble
ravements, all of exquisite
Wilson made the
had responded to by
male quartette connected
under excellent music.
Lowell, a former pastor
made some very felicitous
to the pastor, Rev. Hugh
F. H.

N. E. SOUTHERN CONFERENCE.
Norwich District.

South Manchester. — This church has fallen
into line with the rest, and charged the hour
of the preaching service from afternoon to
morning. Rev. D. P. Leavitt is to be congrat-
ulated on this successful new departure, as it
was delivered by Dr.

Rockville. — At the reunion of abolicitons
held in Tremont Temple, Sept. 28, Rev. O. W.
Scott delivered an address. Mr. Scott was
not a veteran himself, but the son of Rev.
Orange Scott, who in 1813 served from the
Methodist Episcopcal Church because it would
not forbid its members to hold slaves. "Op-
probrium was heaped upon the conscientious
clergyman by his late brethren of the M. E.
church, who after the war apologetized to his
son." In the course of his address Mr. Scott
read a number of advertisements of runaway
slaves, taken from the *True Wesleyan* of 1843,
which gave inspiration to the clerical seces-
sionists. "I do not know," he said, "that our
work is yet complete. It is said that
every reform passes through the stages of
rigid, reform and adoption. May the time
come when the black man shall have his rights
and nothing less."

Wilmington. — The *Wilmington Journal*
devotes a column to an obituary of Rev. L. W.
Blood. His last sickness was overshadowed
by an attack of mental aberration which continued until his decease. Mr.
Blood was a native of Mason, N. H., and
afterwards resided at Phillipsburg, Mass. He
became a Christian at the age of seventeen
and soon after began to prepare himself to
enter the Methodist ministry. He was gradu-
ated from Wesleyan University at the age of
twenty-six. He married Miss Elizabeth
Smith, of Royalston, Mass., and two daughters
were born to them — Mrs. Huber Clark
and Mrs. W. G. Morrison, both of Wilmington.
His ministry covered fifty years in twenty-
five parishes.

Rev. C. W. Holden officiated at the funeral,
and he was assisted by Presiding Elder Tirrell
and Rev. D. P. Leavitt, of South Manchester.
The tributes offered by his brethren showed
how saintly and devoted were the life and
character of the deceased.

Hazardville. — The pastorate of Rev. W. A.
Luce is popular and prosperous. Gertrude,
his oldest child, is improving in her nervous
system.

Thompsonville. — A Choral Union, with
one hundred associate members, has been
organized. Much interest is manifested, as it
is more expressive of the union than columns of
odes. Our churches, both
quite generally observed
exchanging on Sunday
morning meetings.

The well-deserved tribute
in the issue of Sept.
he was one of the seven
class and organized the
Palmer in 1831. Besides
other survivor of the
"Mother" Probst, w
old this month. T
the Palmer Church
able to attend its services,
the result of a fall. He
resumed, and her ploy and
died. Her husband was
ose memory is still green
Methodism, he being a
of the church when the
at West Palmer about

KARL KELLOGG, Pastor.

Cochessett. — I sent out to all the pastors of
the New England Southern Conference a circular
letter, asking for a little help from each
church. The first and only response thus far
came from the South Harwich Church, which
sent us \$3.05. This little gift is just in harmony
with the appeal. The offering continued during
Friday, Saturday and Sunday, being brought to a
close with the Sunday night service. A
number of representative Y. M. C. A. men
from other States were present, and added much
to the general interest. Sunday was a
great day. The delegates took part in the
services of the various churches. In the afternoon
a meeting was held in St. Paul's Church in the
death of Bro. I. F. Fullerton, who died the
day following of typhoid fever after an illness
of a little more than five weeks. Bro.
Fullerton was a young man of some thirty-
two years, yet on account of his marked and
uniform faithfulness in all that pertained to
his duty as a member and steward in the
church, he has won the confidence of all who
knew him, and he will be greatly lamented
by the entire community.

At Ludlow, Bro. E. E. Reynolds is holding
the fort for God and the right. Believing in
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were at the same service consecrated to
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and his wife, whom we call the little deacons,
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during all of these services. They are among
the richest ever enjoyed by this writer.

At Prudential, where Bro. W. H. Wright
is the pastor, and is seeking to do faithful
service in that relation, quarterly meeting
services were held last Sabbath. An
intelligent congregation were in attendance
and greatly inspired the writer as he at-
tempted to preach the Word. A great be-
reavement has fallen upon this church in the
death of Bro. I. F. Fullerton, who died the
day following of typhoid fever after an ill-
ness of a little more than five weeks. Bro.
Fullerton was a young man of some thirty-
two years, yet on account of his marked and
uniform faithfulness in all that pertained to
his duty as a member and steward in the
church, he has won the confidence of all who
knew him, and he will be greatly lamented
by the entire community.

At Ludlow, Bro. E. E. Reynolds is holding
the fort for God and the right. Believing in
holiness, he preaches it to his people, and
lives as he preaches. Some of his people also
believe in the doctrine, and profess to have
attained unto that experience. We write not as
a specialist, yet it is to be devoutly desired that
our churches in their membership know more
of this doctrine, so prominently Wesleyan,
not only as taught by our standard writers,
but as a blissful daily experience. Would
that as ministers we all know better how best to
lead our people up into them? "Beulah
Land" heights. Four persons were received
from probation into full membership at a
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The Family.

THE LAND OF THE LIVING.

BY LILLIAN GREGG.

The "Land of the Living," we often say, And we mean this world we are in to-day, This land where the banner of Death still waves, This land that is furrowed so thick with graves.

The Land of the Living? Yet day by day, We see its inhabitants carried away To the narrow houses whose denizens keep In silence unbroken a dreamless sleep.

The Land of the Living? Oh! oh! oh! 'Tis the country to which we shall one day go, The land that is over the tideless sea, The land where the saints and the angels be.

The Land of the Living? Not here, not here, Where the graves grow green dewed with many a tear; Not here where sorrow and pain hold sway, And the dwellers are one by one passing away.

The Land of the Living? No eyes have seen With mortal vision those shores serene; And yet— and yet we do surely know There's a place prepared where God's dear ones go.

O Land of the Living! Land most fair! No grief can enter, no graves are there; And they who have reached it may safely stay In the Land of the Living forever and aye!

A MORNING WALK.

Though we have said good-bye, Clasped hands and parted ways, my dream and I, There still is beauty on the earth and glory in the sky.

The world has not grown old With foolish hopes, nor commonplace nor cold, Nor is there any tarnish on the happy harvest gold.

Spent was the night in sighing, In tears and vain regrets, heartsache and crying— Lo! breaks the windy azure more with clouds tumultuous flying!

Life is not all a cheat, A sordid struggle trial and incomplete, When the sun and shadow flee across the billows of the wheat;

When upward pierces keen The lark's shrill exultation o'er the sheen Of the young barley's wavy fleece of silky, silvery green.

Didst think, O narrow heart! That mighty Nature shared thy many smart? Face her serene, heart-whole, heart-free, that is the better part.

The boon thou hast not had— 'Tis a slight trivial thing to make the sad, When with the sunshine and the storm God's glorious world is glad.

Ab! there are still delights HID in the multitude of common sights, The dear and wond'ring pageant of the summer days and nights.

The word is not yet said Of ultimate ending; we are quick, not dead, Though the dim years withhold from us one frail joy coveted.

Our life is all too brief, The world too wide, too wonderful for grief, Too crowded with the loneliness of bird and bud and leaf.

So, though we said good-bye With bittersweet tears, my dream and I— Each slender blade of wayside grass is clothed with majesty!

—Cornhill Magazine.

THOUGHTS FOR THE THOUGHTFUL.

The crown and glory of all true union is for each unit to be at its best. The links, and not the impersonal chain, hold the anchor. —Bishop John F. Hurst.

* * *

Every day brings its own wants and its own needed help. The blessing which we essentially need at some future period of our life and necessary for our comfort, would be entirely out of place to-day. If we are not to die until next week, or next month, or next year, we have no need for dying grace now. What we should seek is for living grace for this present day; and pray that the dying grace may be sent when needed. If we seek aright, we shall find our daily blessings fully equal to our daily needs. —T. DeWitt Talmage.

* * *

If God cannot depend on us to do His will, there is no place for us in His army. If we are not brave and self-denying enough to serve Christ, we must not delude ourselves with the fancy that we are Christians. Christ came to gather loyal subjects for His kingdom, sincere disciples, faithful followers. His kingdom is bright with salvation, truth, righteousness; they who leave all and follow Him win others to their loyalty; all others scattered from Him. Is it not true? I everywhere see positive convictions are not a prelude to whole-heartedness is desirable. Kind words, eager protestations, fine rhetoric about Christ's nobility, will not answer. Who cares for a friendship that spends itself in words, which hides in secret which is smothered in selfish interests, which wastes amid the sands of indecision? The alternative for us is as marked as was that for Israel—"Choose ye this day whom ye will serve." A Christian is a person who heartily serves Christ, risks all for Christ: "If ye keep My commandments, ye shall abide in My love"; "If any man hateth not the spirit of Christ, he is none of His." That spirit means self-denial, loyalty to God. —Rev. Geo. L. Clark.

* * *

Leaving its foam, its driftwood, on the sand, The weary tide retreats— receding slow, As though it would resist the Almighty hand That draws it from the land.

Deep rest has fallen round me; but I know That in far other hollow clefts and caves The running waters have begun to flow With surge and murmur low.

With the tide of years that passes o'er The sands of this our life; the weary waves, Here ebbing, flow upon another shore, But there shall ebb no more.

—ARTHUR L. SALMON, in the Academy.

* * *

All through, the spirit Christ teaches us is that of living with as far-reaching a plan as if one was going to live forever, and a momentary a faithfulness as if one was going to die to-night. That is the spirit that we will always. It is not so much that it was lacking— indeed, to a slower speed— though it would do without something of that— but what is most wanting is gretening with a further-reaching aim and spirit, more sense of how the real worth of life grows slowly, and is not to be reached by doing what is pleasantest to-day; and that, whatever eager works and cares we have to take our part in, we look off from them to that vaster background of the years to come, and of all the mighty world into whose revolving we have to try to put some stroke of lasting usefulness. We want to realize more the solidarity of our race, that our life should not be the personal scrabble of a day, unconnected with other lives or times, but that we all belong to one another, belong to those who shall come after us, have not only to seek the present, but to let it go to build up the future, and so we should work so that the day does not only suffice for to-day, but be a good sowing for the future, and that what we do may not be shamed by coming years, nor even by coming centuries. —Rev. Brooke Herdon.

* * *

Even among the saved there will be differences. Christ speaks of those "beaten with few stripes," and those beaten with "many." There are those He speaks of who shall "receive greater damnation;" there are those who shall not come out until they have paid the uttermost farthing." Each soul has its own individual, changeable history. Each must be judged. The searching judgment of

God will "discern the very thoughts and intents of the heart." Each will go "to his own place." There will be "a divine rule of right," which God himself, being God, cannot put aside, in judging every one. Do we not feel, then, the seriousness of judgment when we remember again the emphatic and reiterated assertion of Scripture, that we shall be judged "according to our deeds?" "I will give," is written, "to every one of you, according to your works." We are told, also, of the terrible surprise of the day of judgment, when those who have fancied themselves fairly good people, and have had fairly religious habits, have allowed themselves in self-delusions, and been only saying, "Lord, Lord," when they shall be compelled to realize that He "never knew them." And we are told of a solemn assertion of St. Paul that, even among the saints, "God there will be found many workers on a foundation of mere wood, hay, stubble," and they themselves saved but only "so as by fire." —Canon Knox Little.

FRANCES E. WILLARD.

BY AMANDA M. WILSON.

IN her combined attributes of person, mind and spirit, Miss Willard is the foremost woman of American Methodism, the most conspicuous example of consecrated Christian womanhood that the age affords. It is no slight praise to say of her that she is one of the most womanly of women. She has demonstrated to the world that to wear the crown of leadership in moral and religious reform, to plead the cause of God and humanity from the public platform or in the halls of justice, does not, of necessity, rob a woman of feminine graces, or clothe her with aggressive harshness. In physique she is well-formed and graceful. Her head is shaped and well-poised, with an abundance of brown wavy hair, large, expressive brown eyes, while the firm chin and decisive mouth are full of character. But there is a beauty of the soul more precious than any other; it shines in the purity of the countenance, in the simplicity of manner, in the sincerity and straight-forwardness of utterance, in interest and thoughtfulness for others, and in the glance that seeks their sympathy—and this beauty is pre-eminent here.

Miss Willard has had the rich blessing of Christian parentage. Her ancestry enrolls the names of many who have toiled for the public good. Her father was a native of Vermont, but soon after his marriage went Westward to seek a home. The daughter, Frances Elizabeth, was born at Churchville, near Rochester, N. Y. When she was two years old the young parents moved to Oberlin, Ohio, and five years later bought a large farm near Janesville, Wisconsin, called "Forest Home." Here for twelve years Frances, with her darling sister, Mary, and her only brother, Oliver, enjoyed the out-door freedom and the indoor peace and comfort which are the heritage of the country children of our Commonwealth. Here she passed the days of her girlhood, amid the simple surroundings of rural life, enlivened by merry romps and ingenious imitations of mature life; here she held sweet communion with nature, and basked in the sunshine of perfect health. When she was eighteen years of age, the family moved to Evanston, Illinois, the seat of the Northwestern University, in order to secure better educational facilities for the children. Both daughters entered the Woman's College and graduated with honors. Soon after graduation Frances began the work of teaching in a country school near Chicago. After this, she was called to the Female College at Pittsburg, Pa., and later became preceptress of Genesee Wesleyan Seminary, Lima, N. Y. Meantime a great sorrow had come into her life in the death of her sister, Mary, and while teaching at Pittsburg she wrote her first book entitled "Nineteen Beautiful Years"—a loving tribute to this gifted sister.

In 1868 she went abroad as the guest of a friend, and travelled extensively in Europe for nearly three years. During her absence she devoted much time to study, and wrote articles for the New York *Independent*, *Harper's Monthly*, *Christian Union*, and the *Chicago Journal*. In 1871 she was made president of the Woman's College at Evanston, and two years later, when the college became a part of the University, she was made dean of the college and professor of aesthetics in the University. She was the first woman ever elected president of a college. Here she labored faithfully and with marked success for three years. Says Miss Gordon: "We are to ask the salient features of her work as a teacher, the reply would be, the development of individual character along intellectual and moral lines, her constantly recurring question being not only, 'What are you going to be in the world?' but, 'What are you going to do?'"

In a series of "Talks to Girls," written for the *Chicago Post*, she says: "First of all I would say—Keep to your specialty; to the doing of the thing you accomplish with most satisfaction to yourself and most benefit to those around you. Keep to this, whether it be raising turnips or tynes; painting screens or battle-pieces; studying political economy or domestic receipts."

Her influence and example were a constant inspiration to those under her care, and hundreds of pupils were led to thoughtfulness and to lives of earnest Christian endeavor through her words and daily living.

Soon after her return from Europe, her career as a lecturer commenced. On one occasion she spoke before a woman's missionary meeting upon the Christian work done abroad, and so impressed was a prominent gentleman with her ability as a speaker, that he proposed to her that she should give a lecture, promising her a large and appreciative audience. She hesitated much to try her powers, but her mother's advice was: "By all means, my child, accept; enter every open door." Within three weeks she wrote a lecture and delivered it, without manuscript, in Centenary Church, Chicago. The subject was, "The New Chivalry," the principal thought being that the chivalry of the nineteenth century is not like that of the Middle Ages, but the chivalry of justice, which accords to woman a fair chance to be all that God gave her power to be. So successful was she in this attempt, that she at once received invitations to lecture from all parts of the Northwest.

Up to the year 1874, Miss Willard's life-work seemed to be marked out for her as that of an educator, especially of her own sex, and this work was certainly in harmony with her quiet, scholarly tastes and habits; but she was called to another work, and to one unique in the annals of womanly endeavor. In that year was the remarkable uprising of Christian women all over the land, rousing

the whole country to the imminent peril of drinking and the sin of the liquor traffic. Miss Willard was asked to join in this memorable Temperance Crusade. She dreaded mortify with all the strength of her womanly nature; but when the summons came, the true woman did not shrink back into her beloved seclusion and let the opportunity pass. The voice of God within her was imperative, and she was not disobedient unto the heavenly vision. With true heroism she forgot everything except the high demand of the hour, and undertook the difficult labor as simply as she would any humble service. She at once resigned her position, sacrificing a salary of twenty-four hundred dollars a year. Those were the days that called for the martyr spirit, the days of toll and struggle, of absolute privation, when the movement was without organization, without financial income, and without well-defined methods; but they were days of noble purpose and high resolve, and glorious have been the results. Those were the days of discouragement, of bitter opposition; now the W. C. T. U. counts its local Unions by thousands, its members by tens of thousands. Miss Willard was made the national corresponding secretary of the movement, and this office she held until within a short time of her election to the presidency in 1871. What must have been the anxieties, the fatigue, the weary journeys, which she experienced in her efforts to uplift the fallen, to cheer the depressed, to strengthen and encourage the weak and tempted! During the first ten years of her temperance work she traveled from fifteen to twenty thousand miles a year, and spoke on average once a day, sending out in the latest years from twenty to thirty thousand letters annually. In 1883 she visited every one of the thirty-eight States and nine Territories of the United States besides several of the Canadian provinces, organizing Woman's Christian Temperance Unions. This organization has now over thirty departments. It has for its organ the *Union Signal*, a sixteen-page weekly, with a large subscription list.

Miss Willard has the general superintendence of the whole, and the special care of four departments. The White Cross League, instituted by the Bishop of Durham in England, and pledging equal purity to man and woman, is one of her greatest loves of life. She is the originator of the "Home Protection Movement"—that is, the ballot in woman's hands for the protection of her home, in order to regulate the traffic in intoxicating liquors.

The versatility of her talent is shown in the fact that she has achieved success as an author, a teacher, and a lecturer, while as an organizer she has no equal among American women. As president of the W. C. T. U., she has shown an extraordinary amount of discrimination, energy, fidelity and enthusiasm. She has brought to this work rare endowment, superior education, high purpose and an earnest, uplifting trust in God. She has devoted herself a living sacrifice to the work of saving souls. Through all her experiences she has been loyal to the Methodist Church—the church of her choice. Her Methodist sisters have special reason to rejoice that, modestly and sweetly, yet firmly and perseveringly, she has done more than any other to make the world a "wider place for women." The Rock River Conference showed their appreciation of her worth by sending her as a delegate to the General Conference of 1888; but as the question of the eligibility of women delegates was remanded to the church at large, another four years must pass before she will be entitled to a seat in that body. If her life is spared, there will be no doubt about the acceptance of her credentials in 1892.

My father hadn't a lad, sir, so he paid the more to me; He would take me with him in summer far out on the open sea, And he'd let me handle the oar, sir, and pull with my weight and main; But it had been left to myself, sir, I'd ne'er have seen home again.

"Pull, little maid!" he would cheer me, but still kept his hand on the oar, Thought me fit to turn us to some pretty nook on the shore.

Still straight went the boat to the harbor, and I grew stronger each day.

I found that the only wisdom was in rowing my father's boat to me.

And I think, sir, that God our Father keeps hold of the world just so,

We may strive and struggle our utmost, that we may stronger grow—

Stronger and wiser and humbler— till at last we understand.

The beauty and peace of His keeping the ear through all life.

For the Father knows what we really want is labor and rest with Him.

So He sends us straight through joy and loss, over discontent; and whither,

Though oft 't is not till we sit, like me, a watching life's sinking sun,

We feel that our boat is our latest prayer, and that 't is well done!" —Sunday at Home.

ABOUT MEN.

—Low Wallace writes the first draft of his compositions upon a slate, and finishes upon large sheets of white unruled paper.

—Arthur E. Hatch, of Lewiston, who graduated this year at Bates College at the age of twenty-seven years, is the only blind college graduate in the United States.

—George Ebers, the author of "Uarda," "The Daughter of an Indian Prince," and other books, is a hopeless invalid. He is paralyzed, and seldom moves out of his rolling chair. In spite of his illness he is very cheerful, even gay.

—Prof. Arminius Vambery, the Hungarian Orientalist, is a short, thick-set man, with face worn and frayed with travel and exposure, slightly lame, with keen dark eyes, a frank manner, and perfect command of English.

—The great Russian novelist, Tolstoi, writes a study as bare, bleak, cold and unadorned as are the steppes of his native clime. There is neither carpet on the floor, nor draperies at the window, nor flowers, nor paintings, nor bric-a-brac. There is scarcely even furniture—an old lounge pushed against one wall, and an immense table in a hopelessly littered room, papers, periodicals, manuscript and books of reference.

—B. P. Shillaber, better known as "Mrs. Garrison," now lives in Chelsea, Mass. He is seventy-four years of age and crippled with rheumatism. He walks about the house with a cane, and goes out doors only in a carriage. He says he goes nowhere with pen, paper, pipe, and pills, I sit here from year's end to year's end, patient as may be, receive my friends, and wait for a better life."

—The *Evening Post* says of Clement Studebaker, of Indiana, one of the delegates to the Pan-American Congress, and one of the brothers who have made the name of South Bend famous by the ingenuity of their wagon factory, that he is very proud of the man in which he has risen in the world, and one of the most prominent men in Indiana, and Virginia, and it is claimed he has hidden 200,000 miles on horseback in the course of his ministrations. He holds the chaplaincy of the House of Representatives under Buchanan, and is said to have created as great a sensation by his plainness of speech and candor in prayer than he did in the same circumstances a generation later. In spite of his blindness he has travelled widely, both in this country and Europe; has lectured in England, and written two books descriptive of missionary labors in pioneer days. Mr. Studebaker is sixty-six years old, but is still in vigorous mental and bodily health.

Her habits are those of untiring industry. She usually at her desk from nine till six, with a half-hour for dinner and another half-hour for exercise in the open air. Her life has been a constant work-day, and her work is regulated by a complete system. She says: "I have swung like a pendulum through my years, 'without haste, without rest.' What it would be to have an idle hour, I find hard to fancy. With no head-ache, why should I not think straight ahead?" Her executive faculty also contributes very largely to her success, and is recognized in the fact that she has not only held the office of president of the National W. C. T. U. for several years, but has also been made president of the World's W. C. T. U. Her excellent judgment has enabled her to select the best helpers in her work, and to plan wisely and well. She is a

woman of most generous impulses and whole-souled liberality, finding her great delight in helping others. More than any other living woman does she realize Wordsworth's ideal,

"A perfect woman, nobly planned,

To warn, to comfort, and command."

The fiftieth anniversary of her birth occurred on Saturday, Sept. 28, and was fittingly celebrated in the First M. E. Church, Evanston. On that day, even more than other days, the whole country turned toward this noble, gifted woman, and thousands rose up to call her and her work blessed.

Let the women all over our land, who are longing for a sphere of usefulness, who are seeking for work for "God and Home and Native Land," and are desiring to live lives that shall make the world richer for their presence, listen to her words of advice:

"Dear young hearts, let me plead with you from the vantage-ground of my life's serene meridian to be, first of all, loyal to Him who is the best Friend that woman ever knew.

Let me beseech you as an elder sister might,

to dedicate your lives to every-day discipline;

to sacred work for sorrowful humanity.

If I were asked the mission of the ideal woman, I would reply—it is to make the whole world homelike. She came into the college and elevated it, into literature and hallowed it,

The Sunday School.

FOURTH QUARTER. LESSON III.

Sunday, October 20.
2 Samuel 7: 18-20.

By REV. W. O. HOLWAY, U. S. N.

DAVID'S THANKSGIVING PRAYER.

I. The Lesson Introduced.

1. GOLDEN TEXT: "In everything give thanks; for this is the will of God in Christ Jesus concerning you" (1 Thess. 5: 18).

2. DATE: shortly after B. C. 1042, the date of the last lesson.

3. PLACE: Jerusalem.

4. PARALLEL NARRATIVE: 1 Chron. 17: 16-27.

HOME READINGS.

Monday. David's thanksgiving prayer, 2 Sam. 7: 18-29.

Tuesday. David's good intention, 2 Sam. 7: 1-9.

Wednesday. God's promise, 2 Sam. 7: 10-17.

Thursday. Remembrance of the promise, 1 Chron. 28: 1-8.

Friday. A strong helper, Psalm 30.

Saturday. Safe trusting, Isaiah 26: 1-9.

Sunday. The day of prayer, Matt. 6: 1-8.

II. The Lesson Story.

David's devout mind had been troubled because he dwelt in a cedar palace, and God's house was only a tent. He had spoken about it to Nathan, who at this time appears to have been his chief counselor. The prophet impulsively bade him do what was in his heart, but that same night received a message from God, directing him to recall his advice. Jehovah's tabernacle had been a tent since the Exodus, and He had never complained to the tribes because they had not built for Him a house of cedar. Nathan was instructed to inform David of the magnificent future which awaited him and his seed. God had raised him from the sheepcote to the throne, and had cut off his enemies and made him "a great name"; but this, though much, was not all; this was only the beginning; Jehovah would build for him a house, an enduring posterity, a kingdom that should never end; and the privilege denied to him of erecting a temple should be granted to his son, after his own days should be fulfilled and he should sleep with his fathers. "This prediction," says Dr. William Smith, "referring first to Solomon, is expressed in terms that could only be fulfilled in the Messiah; and it is clear that David understood it so, from the wonderful prayer which he poured out before God in thanksgiving for the honor put upon him;" and also from many of the "Messianic Psalms" which appear to have been written on this occasion. Hastening to the tabernacle after his interview with Nathan, he poured out his soul before the Lord, adoring the riches of the divine mercy towards himself as infinitely surpassing the largest bounty of man. He could find nothing to ask for himself or his posterity but what had been already promised, and this grateful outburst therefore contains only a thankful repetition of the blessings which Jehovah had covenanted to grant.

III. The Lesson Explained.

18. *David . . . sat before the Lord* — in the tent, before the curtains which veiled the ark. His posture cannot be determined from the word "sat," which though it may represent the Oriental attitude of "a person half sitting, half kneeling, that is, kneeling so as to rest the most muscular part of the body on the heels," expresses rather the idea of continuing or waiting. We may imagine David bating himself to the tabernacle, and there meditating upon the wonderful promises made to himself and family, sometimes sitting, sometimes prostrating himself in grateful praise. Who am I? How infinitely unworthy am I of such honor and happiness! This is the language of genuine humility. What is my house? — The word is used in Scripture in just the same sense as in modern history we speak of "the House of Hapsburg," the "House of Tudor," etc. (Johnson). "Who am I, and what is my house, that Thou hast brought us to this high honor of being the ancestors of the Great Messiah, holding a throne that is to be perpetuated through indefinite ages — to become the joy of the whole earth and to reveal forevermore the good-will of God men?" (Cowles.)

19. And this — That thou hast already done for me; the high pitch of honor and peace and prosperity to which thou hast brought me. Was yet a small thing in thy sight (R. V., "in thine eyes"). — "Though it was more than I deserved, or could expect, yet Thou didst not think it enough for me" (Psalms). *Hast spoken also of thy servant's house for a great while to come* — the "forever" of verses 13 and 16. In this manner of man? — The Revised Version reads, "And too often the manner of man;" implying that there was nothing vague or indefinite about the promise; it had been expressed in familiar terms, as one man makes a promise to another. Great, indeed, was the Divine condescension! It pleased Him to take upon Himself the nature of man in David's Greater Son, and live and speak "after the manner of man."

20. What can David say more? — in the parallel passage (1 Chron. 17: 18), "What can I ask or desire than that thou hast freely done?" There was no need of expressing himself further in prayer, for God's gifts had been so wonderful that there was nothing left for him to pray for. Thou . . . knowest thy servant — Thou knowest, either, first, my deep sense of Thy favors, and my obligations to Thee; or rather, secondly, my condition and necessities, what I do or may need hereafter; and as Thou knowest this, so I doubt not Thou will be ready to supply me accordingly. Compare Matt. 6: 8, 32" (Psalms). For thy word's sake — in fulfillment of the promises made to David by Samuel and Nathan. According to this own heart — entirely out of Thy gracious liberality, without merit of mine. David has no merit of his own to speak of; all his wonderful elevation was due to the grace of God — so he felt. Hast thou done all these great things? — R. V. — "hast thou wrought all this greatness." To make thy servant know them (R. V., "it") — or, simply, in behalf of Thy servant.

21. Wherefore art thou great? — His reasons from his own greatness the greatness of the Being who had conferred them. His own private uplifts from the sheepcote to the throne taught him that God must be great. None like the neither . . . beside thee — David had heard of many gods, but he is convinced that Jehovah is incomparable and supreme, no power being worthy of being mentioned

in the same breath with this Holy Name. The commandment of Sinai had become a reality to him.

22. What one nation in the earth, etc. — David is not selfishly grateful for his own elevation; he is not wrapped up in the anticipation of what is coming to himself and to his posterity; he dwells with praise upon God's dealings with the nation at large. His redemption of the peculiar people from the bondage of Egypt, and His choice of Israel "to make His name." God went — into Egypt. To make his a name, "to advance the glory of His power and goodness, and other perfections. Compare Exod. 9: 16" (Psalms). To do for your great things and terrible, etc. — referring to the wonderful interventions and deliverances in the Exodus and march through the wilderness.

23. Thou hast confirmed to thyself — partly by renewed promises, as in Nathan's message to David (verses 12-16); partly by the glorious works wrought in behalf of the people. Thou art become their God — particularly theirs, by special relation and covenant. In a general sense he is the God and Father of all things (1 Cor. 8: 6), but His relation to Israel was singular and gracious. And now in view of what God had said, David turns His promise into prayer. Let thy name be magnified. — A somewhat similar expression is contained in the Lord's Prayer: "Hallowed be thy name." The redundancy of the language in these verses, the frequent repetition of words or ideas, exhibit the earnestness of David's feelings on this occasion.

24. Thou . . . hast recessed — literally, "uncovered the ear;" moving the hair aside in order to whisper. I will build thee an house — grant thee a family, a line of kings, culminating in Him who should reign forever. Therefore. — I pray because Thou hast promised; otherwise I would not venture to make such a large request. He was humble to ask all that God had promised to give. Found in his heart — had taken courage; in the same way, a man is said to have lost his heart when he wants courage.

25. Thy words be true. — To this faith David anchored his soul. Let the house of thy servant be blessed. — God's promises are not made to us by name; they were to David, but now the less He knew His own sheep "by name," and every true follower of Christ has a right to feel that God's precious promises are as personally made to him as though he were the only Christian in the earth.

IV. The Lesson Applied.

1. Whatever excites our affections towards God, or alarms our consciences, should send us to our knees.

2. Any signal blessing or success will make us humble if we are true Christians, as being upon our deserts.

3. We have much to praise God for in the way of individual favors here, but what shall we say of the future — the things which eye hath not seen, nor ear heard, nor the heart of man conceived?

4. Every good thing has been provided for and promised to us by God.

5. We should plead His precious promises, turning them into prayers, and not fearing them too large or too hard for the faithful One to keep.

6. If God does not give to us "a great name," it will matter not, provided our names be written in the Lamb's book of life.

7. For our children we can ask nothing better than that they be "blessed with the blessing of the Lord forever."

V. The Lesson Illustrated.

ST. DAVID'S DANCE.

In the sixth chapter of 2 Samuel is described the removal of the ark, of the commandment of Sinai, where he was residing. His effective ministry covered for seven years; since April, 1887, he has been supernumerary.

Rev. Edward Judson has secured \$150, the sum of \$240,000 needed for the Judson memorial in New York city. He hopes to raise the \$60,000 balance this fall, and to break ground in May, 1890, for the buildings. The ground secured cost \$111,000. Mr. Judson also announces a bequest of \$40,000 from the estate of the late Alfred Dean of Fleming, N. Y., for a home for destitute children. This will require an addition to the memorial plan.

Rev. F. D. Newhouse has been transferred by Bishop Joyce from the Bengal (India) Conference to the North Indiana, and appointed to Second M. E. Church, Goshen, Ind.

Rev. Dr. Horatio Stubbins has just celebrated the completion of his 21st year of pastoral work at San Francisco. A purse was presented to him containing \$1,864, in memory of the year 1864, in which he settled there.

Rev. Dr. Henry Holcomb Tucker (Baptist), editor of the *Christian Index*, at Atlanta, Ga., fell out of a window of his residence, Sept. 7, and died two days afterward.

The Swedish Lutheran congregation of Denver, Col., is about to sell its church for \$60,000. They will build a more commodious and elegant one.

Dr. Somerville, the Scotch evangelist, died recently at an advanced age. He made a successful evangelistic tour a few years ago among the British possessions in the Southern Hemisphere.

Rev. Irvin H. Correll, general director of the Anglo-Japanese College, Tokyo, Japan, who left there with his family June 24, has rented a house in Williamsport, Pa., where several of his children will attend Dickinson Seminary.

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PUBLISHER'S COLUMN.

Still the volume of increase rolls on.
228

new subscribers last week! If all New England will do as well as Boston and vicinity, ZION'S HERALD will enter many thousands of new homes.

The presiding elder of the Augusta District writes:

"Our preachers are taking hold of the cause for the HERALD and hoping to make a large increase."

Rev. G. N. Dorr, of Lebanon, N. H., with a list of new names, says: —

"The HERALD needs only to be seen to be appreciated."

Rev. Paul C. Curnick, formerly a student of Boston University, but now pastor of McLane Church, Cincinnati, volunteers the statement: —

"I cannot do without the HERALD, and need it all the more, being so far away from Boston. Although a subscriber to several other of our church papers, I find that none of them, nor all of them, can take the place of the dear old HERALD."

Rev. C. A. Lufield, of Springfield, with a larger additional list of names, declares a fact of paramount importance: —

"I am thoroughly well satisfied that a pastor cannot do more to have his people destined for the HERALD. Nor can he develop a Methodist broad and deep without bringing his people into contact with the men and movements of the church as only a denominational paper can."

And Rev. J. Alfred Faulkner, with whose critical and able pen our readers are familiar, writes: —

"I want to speak of ZION'S HERALD. It is one of the best broad and deep Methodist papers I ever saw. God has you in His judgment! The articles by Prof. Lute and Mitchell (the latter in this week's issue) are alway worth the price of subscription."

Gov. W. P. Dillingham and Rev. W. R. Davenport, visitors by election of the Vermont Conference to the annual meeting of the Wesleyan Association in December, write in a voluntary statement and appeal to their Conference to make a special effort to increase the list in the States. Among much else they placed to say: —

ZION'S HERALD is pre-eminently the organ of New England Methodism. That it gives more news of New England Methodist churches than all other religious papers combined, are facts so well known as to scarcely need restating. That this paper has steadily grown in interest and efficiency during the currency of the present editor is a truth past question. Its coming year reveals a galaxy of writers surpassing, in scope and number, the contributors of any previous year, is clearly evident to every friend of the paper. This is the result of the Methodist home within the bounds of the Conference, whose great and the pastors in their work, and greatly strengthen the people in their devotion to the cause, must be readily admitted by all."

Let our entire ministry enter upon a holy crusade to place a religious paper in every Methodist home.

Sample copies will be gladly mailed to names furnished to publisher, or papers will be sent direct to the stationed minister for distribution, if preferred.

All who subscribe now will get the paper FIFTEEN MONTHS FOR ONE SUBSCRIPTION.

The price of subscription can be paid to the preacher in charge, or forwarded direct to the publishing office, by post-office orders or bank checks; or when these modes of sending are not available, the currency can be forwarded by mail at our risk.

A. S. WEED, Publisher,
36 Bromfield St., Boston.

ZION'S HERALD FOR 1890.
We are early in the field—because we cannot help it. There are so many homes as yet unvisited and unblessed by ZION'S HERALD; we have made such excellent provision for the spiritual and mental upbuilding of every class of mind in the broad field which we aspire to enter; and our preachers will have so much to do in calling personal attention to the richness and helpfulness of our weekly visits and the offer of a free three months' subscription to new subscribers, that we felt compelled to begin our September issues with a preliminary statement.

ZION'S HERALD does not believe in standing still. The highest goal is not too high for its ambition. Many of our readers have kindly informed us that during the past year the standard of our contributions has steadily improved, that the scope has broadened, that current political, social and educational questions, as well as religious, have received careful and able treatment in our columns. But we are not satisfied—"Not as though we had already attained, either were already perfect; but we . . . press towards the mark." There is a position yet to be occupied by religious journalism which the HERALD is determined to reach, and we believe our readers sympathize with our efforts to make the paper the broadest, fullest, most forcible, most interesting, of all our Methodist weeklies.

Our present list of contributors has no equal, we believe, in any paper of our denomination. To this list we are continually adding new names of recognized influence and ability. We will mention some of them, both old and new: First of all, the following Bishops: —

Bishop J. F. Hurst,
Bishop H. V. Vincent,
Bishop W. X. Ninde,
Bishop W. F. Mallalieu,
Bishop J. N. Fitzgerald,
Bishop D. A. Goodsell.

We have captured the missionary staff of our church entire, as the following names will show: —

Chaplain C. C. McCabe,
Rev. J. O. Peck, D. D.,
Rev. A. B. Leonard, D. D.,
Rev. S. L. Baldwin, D. D.

Below is a list of the educational leaders who will be represented: —

President Warren (Boston University),
President Bartlett (Dartmouth),
President Small (Colby),
Chancellor Sims (Syracuse),
President Raymond (Wesleyan),
President Wheeler (Allegheny),
President Bashford (Ohio Wesleyan),
Prof. Prentiss (Wesleyan),
Dean Huntington (Boston),
Prof. Little (Syracuse),
Prof. Mitchell (Boston),
Principal Bancroft (Phillips Academy),
Principal Steele (Wellesham),
Principal Bradson (Lansell),
Dean Thirkield (Gammom),
President Haygood,
Principal D. C. Knowles (Tilton),
President Gallagher (Lawrence).
The pens of some of the ablest

women in the various departments of reform and of literature will enrich our columns, notably the following: —

Frances E. Willard,
Mary Lowe Dickinson,
Kate Sanborn,
Alice Stone Blackwell,
Mary Stevens Robinson,
Lucy Rider Meyer,
Belle V. Chisholm,
Harriet A. Cheever,
Sarah Biscoe Scarborough,
Kate Summer Gates,
Mrs. S. L. Baldwin.

Not to enumerate occasional correspondents, our regular staff will continue to write—"MANHATTAN" for New York, "S. J. H." for Chicago, "N. B." for Baltimore, "SHAWMUT" for Boston, "CHEYENNE" for the Rocky Mountain region; "WESTMINSTER" for matters and things abroad. E. S. STACKPOLE for Italy, DR. E. W. PARKER for India, DR. C. S. LONG for Japan, and

Mrs. J. Ellen Foster

for Washington.

The miscellaneous list is a full one. We can pull it out but a few representative names, principally those of acknowledged influence in other denominations: —

REV. REUEN THOMAS, D. D., pastor of Harvard Church (Cong.), Brookline, Mass.; REV. O. P. GIFFORD, pastor of Warren Avenue Baptist Church, Boston; REV. EDWARD A. RAND, of Watertown, Mass.; REV. D. R. TRASK (Cong.), of Springfield, Mass.; REV. EMORY J. HAYNES, D. D., pastor of Tremont Temple Church, Boston; MR. JAMES BUCKHAM, Burlington, Vt.; REV. WM. C. BULL, D. D., Whitford, Pa.

HON. NEAL DOW has promised an occasional contribution.

MR. EDWARD BELLAMY, author of "Looking Backward," will write concerning the new movement which his remarkable book has stimulated.

The catalogue of our Methodist writers, in addition to the names given above, is too great for enumeration, but we mention the following: —

J. W. Mendenhall,

Frank Bristol,

J. R. Day.

Chaplain Louis A. Beaupre,

Dr. Howard Henderson,

Dr. George Lansing Taylor,

Dr. Mark Trafton,

Dr. Joseph Pullman,

Dr. W. S. Studley,

Dr. H. P. Torsey,

Rev. John Alfred Faulkner.

We have been promised selections from the unpublished letters and MSS. of that brilliant and lamented genius, REV. FALES H. NEWHALL, D. D.

The above lists are by no means complete. They include names, however, pledged to our columns, and from these as samples our readers will know how rich a feast awaits them.

Review of the Week.

Tuesday, October 1.

— The cotton corner at Liverpool has collapsed.

— Six persons have been indicted in New York for participation in the Flack conspiracy case for divorce.

— Estimates at the United States legation place the number of Americans who have visited the Paris Exhibition at 60,000.

— The Commercial Tribune's of the Seine have declared that the directors of the defunct French copper syndicate are responsible for twenty-five and a half millions of francs.

— A disastrous railway accident occurred between Naples and Foggia. Two express trains came into collision while passing through a tunnel, and 20 carriages were telescoped. The killed and injured numbered 60.

— A disastrous typhoon passed over Yakhama, and its neighborhood, on the night of Sept. 11. Hundreds of buildings, in some cases whole blocks at a time, were leveled to the ground, and in the city alone hundreds of thousands of dollars damage was done.

— The visitors from Central and South America inspected the Dover Island institutions on Sunday and in the afternoon were driven about the suburbs. This forenoon they will go to Lowell and Lawrence and to-night will visit the Hollis Street Theatre, leaving town at the close of the performance.

— Gen. Berdan has drafted a series of pension bills, which will be introduced early in the coming session of Congress, intend to do with some of the existing abuses in the pension laws.

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— It is reported that Gen. Boulanger will take up his residence in the Isle of Jersey.

— The United States potato crop is estimated at 235,000 bushels, the largest on record.

— Sir Edwin Arnold lectured before a large audience last evening in Sanders Theatre, Harvard College.

— Encouraging reports as to the condition of the Boston Chamber of Commerce were submitted at the annual meeting yesterday.

— The public debt statement for September shows a decrease of \$18,685,994. An explanation of the increase of July and August.

— Representatives of the shippers between Rotterdam had a conference yesterday which lasted six hours, but which was without result.

— More than 30 members of the Junior class at Dartmouth have asked for dismissal papers because a classmate was dishonorably dismissed against their protest of his innocence of charges preferred agains him.

— Assessment for the year closed last evening at City Hall. Inclining those who were assessed last year, who are also eligible for registration this year, and those who have been newly assessed, the total number enrolled for poll taxes is 124,283 men and 25,041 women.

— A despatch from Shanghai says: "It has been discovered that the recent fire in the Temple of Heaven was of incendiary origin, and several persons are suspected of having committed the crime. The authorities have learned that the object of the incendiary was to create the idea that the fire was an omen to warn the people against the introduction of railways in China."

— Wednesday, October 2.

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